

THE LATTER-DAY SAINTS' MILLENNIAL STAR

[ESTABLISHED 1840].



"I love them that love me: and those that seek me early shall find me" (PROVERBS 8: 17).

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GEORGE A. SMITH.

IV.

MISSION TO ENGLAND.

"DURING the winter of 1835-6, I attended school taught by the Prophet Joseph, in Kirtland, and made a specialty of studying grammar and history. In 1836, I traveled and preached in the counties of Cuyahoga, Medina, Wayne, Richland, Knox and Portage, Ohio, continuing this labor for about six months. The following winter, for four months, I again attended the school in Kirtland Temple. In the spring of 1837, I went on a mission through parts of Ohio and Virginia, traveling and preaching, through a wild and sparsely inhabited region. I met with much opposition, and held several public debates with ministers of the Methodist, Baptist and other sects."

Before continuing the narrative of this and subsequent missions, it will be interesting here to speak of the "wonderful memory" which the saints have always accredited to Brother George A. His recollection of places, persons, names and dates, and his aptitude at exact quotation from the Scriptures, giving chapter and verse, distinguished his thousands of brief, pointed discourses which the people of Utah loved so well to hear. There was always an air of expectancy pervading the congregation when Brother George A. arose to speak. It was induced more from his habit of stating, in the fewest words, interesting facts that usually applied to the situation of the people with singular directness, than from any other characteristic of his public speaking. His short sermons are to-day cherished in the hearts of the people, and the relief he has afforded tired congregations by his brief and comprehensive "closing prayers" will keep his memory green forever. While traveling upon his early missions debating with ministers of all denominations, who ever seemed to single him out for argument-

ative discussion, he laid the foundation, or at least greatly strengthened it, of his wonderfully retentive memory, which became a marvel to his associates, and of incalculable benefit to himself. He, in speaking of this period of his life, often said: "The Methodists followed me up so closely that I had to learn what the Bible said, where to find it, and exactly how it read. To acquire this knowledge I would read over a verse, ponder upon it, and sometimes forgetting a word, would have to look again in the book, but I never gave it up until I could repeat it perfectly a day or two after learning it; in this way I found my memory becoming strong, and attribute whatever I have attained in that respect to the habit I then adopted—of sticking to a subject until I had learned it so that it would stay learned, more than to any natural endowment."

While upon his mission in Ohio and Virginia, the autobiography says: "I was confined to the house for six weeks with inflammatory rheumatism, the effects of exposure while traveling over the mountains, wading streams, sleeping in the cold and of incessant public speaking. During a portion of the winter, I taught two grammar classes, by which I earned some clothing. On this mission I traveled about two thousand five hundred miles, one-half the distance on foot. I returned to Kirtland about the last of March, 1838, and removed with my father from Ohio to Daviess County, Missouri, locating in Adam-ondi-Ahman. On June 28, 1838, I was ordained a High Priest and a member of the High Council of the Adam-ondi-Ahman Stake of Zion. In the fall, I went on a mission with my cousin Don Carlos Smith, through the States of Kentucky and Tennessee, traveling nine hundred miles by water and six hundred miles by land, encountering, on our return, mob violence, and suffering extremely from cold and exposure."

This was one of the most interesting missions which Brother George A. ever performed. At the time, the country was aroused by the reports of Mormon difficulties in Missouri, and popular prejudice, kept at fever heat by the mobocratic priests, was ready on the slightest provocation, to break out in violence upon any subject that it might encounter. It was with the greatest difficulty and only through the benign providences of Almighty God that these brethren completed their mission in safety, arriving in Missouri just in time to escape with the Prophet from the persecutions that were driving the saints to Illinois.

Brother George A. was ordained an Apostle and set apart to his mission to England, on the corner-stone of the Temple at Far West, which was laid in fulfilment of revelation on the morning of April 26th, 1839. Elder Woodruff was ordained an Apostle and set apart to the same mission at the same time. The circumstances attending the departure of the Twelve for England have been repeatedly published; they were of a most distressing nature—President Young was in feeble health, Elder Kimball little better,

and Brother George A. could not stand alone the day he left Nauvoo, his strength being so much reduced by a long illness. After many vicissitudes of a trying nature they at last reached New York and prepared to set sail for the Albion shores.

“March 9, 1840.—About 11 a. m, went on board the packet ship *Patrick Henry*, of the Black Ball line, Captain Delino. We took steerage passage, paying eighteen dollars each therefor, and finding our own provisions and bedding. I had money sufficient for two passages, my own and another. The Saints in New York furnished us straw beds, some pillows and blankets. President Brigham Young, Elders Heber C. Kimball, Parley P. Pratt, Orson Pratt and Reuben Hedlock were my fellow-passengers. * * * I suffered a great deal from sea-sickness on the voyage, during a considerable portion of which I could not eat; we had a long continuance of head winds, and altogether a rough passage. We landed in Liverpool April 6th, and took lodging at No. 8 Union St., where we had a prayer meeting in the evening; blessed each other and partook of the sacrament, returning thanks to our Heavenly Father that we had been preserved to land safely on the British shores.

“On the day we landed I walked with Elder Kimball through the Liverpool market, filled with fruits and vegetables of great variety and beauty from all climates. I never saw anything to equal it. Brother Kimball said he would buy me anything I desired, when I chose a large onion, which cost one penny. I ate it with a craving appetite, and shed many tears over it. There is, as the old proverb has it, ‘no accounting for taste.’ I paid thirteen shillings and sixpence for a new black hat (the first purchase in England of nearly every elder since); President Young and the rest of the brethren each bought one like it.

“Wednesday, 8th: Went to Preston, paying all the money I had left for the railway fare. I put up with Brother Kimball at Brother Thomas Walmsley’s. On the 10th, I obtained a license to preach in England, from the Court of Sessions at Preston. I was required to take the abjuration oath and make and repeat a declaration against Popery; also swear obedience to the laws of the realm while I remained in it. The license was a mere certificate of my having taken those oaths.

“On Sunday, April 12th, I attended a meeting at the ‘Cockpit,’ the temperance hall. The Twelve present bore testimony of the truth of the Latter-day work. I also bore my testimony, for the first time in England; about seven hundred people were present. The following day Elders Wilford Woodruff and John Taylor arrived in Preston, and on the 14th, the Apostles, there being a quorum of the Twelve present, held their first council in England. Elder Willard Richards was ordained one of the Twelve Apostles, and Elder Brigham Young was acknowledged standing President of the Quorum.”

From this time the labors of the Apostles in England were divided, and the utmost zeal manifested by them in spreading abroad throughout the country the good tidings they had to bear to the nation. After holding a conference in Preston, and visiting saints living in that neighborhood, Brother George A. went to Manchester. We shall only be able to present to our readers some brief extracts of his experience while on this mission, though every page of his journal, which he faithfully kept during the whole period of his absence, is replete with the most entertaining and instructive matter. On arriving at Manchester, he says:

"A company of saints met us at the railway station and conducted me to Sister Alice Hardman's, Marie Street. I was seated on the sofa, and the room was soon filled with about twenty sisters, many of them young and handsome. One of them, decidedly a little beauty, prompted by the rest, approached me and modestly said: 'Brother Smith, we want a kiss of you;' while the scores of eyes which surrounded her flashed like fixed stars on a clear night. I never felt so foolish in my life—I honestly own I had to summon some resolution to tell her that kissing was no part of my mission to England. Their countenances all fell, and although a bachelor, I was ever after regarded as no lady's man by the sisters of Manchester. It appears that some of the elders who had been raised up in England had taught that 'there was no harm in greeting each other with a holy kiss,' and that some of those who had labored in Manchester had set an example of this kind. It required a very decided course, both in Manchester and elsewhere, to prevent evil and corruption growing out of this custom, which might have been firmly established had the Twelve not put it down."

Brother George A. went to "The Potteries" to labor, there being a conference there of about a hundred members, presided over by Elder Alfred Cordon. He took up his abode at the house of Samuel Johnson, Upper Pitt St., Burslem, Staffordshire, which was his headquarters while he labored in that part of England.

"April 29. Went to Stafford with Elder Willard Richards, and visited Elder Theodore Turley, who was in Stafford jail. He had been imprisoned on a trumped up charge of debt. We shook hands with him through a large iron grating, which forcibly brought to my mind a circumstance that occurred when Elder Turley and myself parted with the Prophet Joseph in Nauvoo, on the 21st of September last; Joseph said, 'Keep up good courage, boys, some of you will look through the grates before you come back.' And this being the first time I had seen Elder Turley since my arrival in England, it struck me as a fulfilment of Joseph's prophecy. * * * I parted with Elder Richards and returned to Longton, where I baptized Mrs. Elizabeth Allblaster in the evening, she being the first person I baptized in England."

Brother Smith having been appointed to accompany Elders H. C. Kimball and W. Woodruff to London, commenced his journey

thither in company with the latter on the 21st of July, leaving the saints in the Potteries in tears. They traveled by coach to Worcester conference. Large branches had been built up in that locality, mainly through the indefatigable labors of Brother Woodruff, which, in about five months previous to the time of Elder Smith's visit, had resulted in the conversion and baptism of over eight hundred souls. During the few days while he was in the neighborhood they were busily occupied administering the ordinances of baptism and confirmation. He observes in his journal: "I never saw the work roll on with such power. Truth will prevail."

Tarrying in this interesting field of labor until Elder Kimball joined them, they took their journey together to the great metropolis. On the 18th of August, 1840, these three Apostles, Heber C. Kimball, Wilford Woodruff and George A. Smith, arrived in London. They were the first servants of God, commissioned in this dispensation to preach the gospel, who visited that great city. Brother Smith recorded the following supplication as the expression of his heart's greatest desire, the day he arrived there: "O Lord, open our way, that we may raise the standard of truth and gather the honest in heart in this mighty city, and lead them to Zion."

The brethren first called at the house of Mr. William Allgood, 19 King Street, Borough, Southwark, and were treated kindly by Mrs. Allgood, who directed them to the Kings Arms' Inn near by, where they put up. They immediately commenced to look for an opening to preach. Being without funds, they could not rent a meeting house, and several times, on application to ministers of various sects and temperance societies, they were refused the use of suitable places. They, however, continued to pray to God to open the way before them, and ceased not to make every endeavor. They visited the chapels of the Aikenites and Baptists, of the followers of Johanna Southcott, and called upon Mrs. Vaughan, who claimed to be her prophetic successor.

"Sunday, August 23. This morning I went, in company with Elders Kimball and Woodruff, to Zion Chapel, Waterloo Road, and heard the celebrated Rev. Robert Aiken, who preached a regularly built hell-fire damnation sermon, after the Finney and Burchard school; he is a talented man, and has built up a society who believe in the depraved situation of the sects of the day, and whip them unmercifully, but fall into the same errors themselves; they desire perfection, but are blind as to the means of attaining it; they talk of light, but darkness prevails among them; yet a goodly number of their people have received the truth in different parts of England. In the evening we went to hear Mr. Aiken again; he delivered an eloquent discourse, and uttered many prophecies concerning the return of Israel, the fall of the Gentiles and the coming of Christ; he spoke with great earnestness and the

people were much affected. Oh, that the vail of darkness might be taken away, and light shine in upon them!"

On the 24th of August the brethren removed their lodgings from the inn to Mr. Robert Merrifield's, 15 Gloster Row, Grange Road, Bermondsey, where they remained until they discovered that the meat with which their landlady supplied them was not only tough, but on inspection of some bones from which it was taken, proved to be horesflesh.

On the 25th of August, Brother George A. addressed a Catholic Teetotal Society at the South London Temperance Hall, on temperance, and engaged the hall for one evening to preach in, on the 7th of September, paying seven shillings. Before the time of this meeting arrived, however, the brethren succeeded in getting audiences at open-air meetings held in Tabernacle Square, Clerkenwell, where the first public discourses were delivered, under very trying circumstances. Brother Kimball made the first effort, standing on a chair, which was promptly knocked from under him. The result of these meetings, the first of which was held August 26th, was the conversion of the first member of the Church in London, Henry Conner, sixty years of age, watchmaker, baptized by Elder H. C. Kimball, August 31, 1840.

From this time on, though very slowly, the elders succeeded in gaining the attention of a few of the vast multitudes who throng the busy streets of London; they called upon and bore testimony to many ministers, admonishing them to repent and cease preaching false doctrines or administering ordinances without authority. By the time of the conference in Manchester, October 6th, a number had been baptized and confirmed, a few ordinations attended to, and the field fairly opened for future labors. At the conference Elder Kimball reported eleven members and two Priests in the London conference.

When Brother George A. returned from the Manchester conference, he held meetings regularly at Brother Conner's house. Brother Woodruff soon joined him, and they were diligently engaged bearing testimony, warning the people of God's judgments, and in every possible way striving to introduce the principles to the people. On the 10th of November Brother George A. was released from laboring in London, and leaving Brother Woodruff there, returned to the Potteries. When leaving London he wrote as follows: "From the time I commenced laboring in London to the present, I used every exertion consistent with my health and strength to plant the gospel standard; every visit I made, or call, or association, was one continued effort to bear testimony, to teach or warn the people, and thereby to fulfil my calling; and I believe I can truly testify before the Lord that my garments are clean of the blood of the inhabitants of the British Metropolis, and I can also testify to the same of the labors of Elders Kimball and Woodruff."

(TO BE CONTINUED).

DISTRICT MEETING.

DISTRICT meeting in Hull, August 31st, 1919. Three sessions were held, President Gardham Stainton presiding, and Elder Robert H. Summers conducting. Elder Summers welcomed all to the meetings.

Sister Martha Smith, president of the lady missionary class, spoke upon the necessity of passing the "glad tidings of great joy" on to others. Sister Daisy R. Barnett bore a strong testimony. Sister Doris Grassby said she was pleased to be a missionary, and desirous of doing all she can. Sister Marion Barrett said there is no fault whatever to find in the gospel; all the failings are within ourselves. Brother William F. Bushell, superintendent, gave a very good report of the Sunday-school. He encouraged the parents to send their children to be instructed in the ways of the Lord.

President Stainton, the next speaker, rejoiced in the reports that had been given, and gave some valuable instructions, after which Brother Thomas Wharram was voted upon and sustained as president of the Hull branch. Benediction by Sister Daisy R. Barnett.

The afternoon session: Invocation by Sister Marion Barrett. The general and local authorities were presented and unanimously sustained. The Sacrament gem was recited by the first and second Primary classes; after which the sacrament was administered by Elders William F. Bushell and Thomas W. Smith. Elders Summers, Bushell, and President Stainton were the speakers. Benediction by Sister Martha Smith.

Evening session: Prayer by Brother Herbert E. Bushell. The Sacrament was administered. President Stainton was the first speaker, and he referred to the persecutions and sacrifices which many were called upon to make. He encouraged all to live pure lives and to love one another. Elder Summers spoke upon the first principles of the gospel, and urged investigators to not procrastinate the day of repentance and baptism. Benediction by Brother T. Wharram.

During the day Brother Herbert E. Bushell was ordained a priest, and Brother Roy B. Harper was ordained to the office of deacon. The branch presidency was reorganized as follows: Thomas Wharram, president; Thomas W. Smith, and Robert H. Summers, counselors. Sunday-school: William F. Bushell, superintendent; Herbert E. Bushell, and John F. Walker, assistants.

LANGUAGE and thought are inseparable. Words without thought are dead sounds; thoughts without words are nothing. To think is to speak low: to speak is to think aloud. The word is the thought incarnate.—MAX MULLER.

THURSDAY, SEPTEMBER 18, 1919.

EDITORIAL.

THE BLESSINGS AND MINISTRY OF YOUTH.

“LET no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (I. Tim. 4: 12-14).

It is the belief of the Latter-day Saints that children arrive at the age of accountability when they are eight years old. That thereafter they will be held responsible for their actions, and be judged according to deeds done in the body. Before that time they are considered not capable of condemnatory sins, and are saved by the grace of God.

Nevertheless, they are subject to rules of conduct and instruction, and are not wholly relieved of the consequences of a violation of them, except through repentance. The burden of teaching them rests upon their parents, who are enjoined to teach their children to pray and to walk uprightly before the Lord. In fact, the word of the Lord is very emphatic upon this duty: “And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, and teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents” (Doc. and Cov. 63: 25).

In the organized stakes and wards of Zion, the parents' duty of instruction is greatly relieved and supplemented by the existence of the Sunday-schools, and the Primary associations. These two juvenile institutions are among the most important, and have attained the greatest membership and success, in their special work, of any of the auxiliary associations of the Church. They teach the children in religion what their parents are supposed to teach them, and amplify it.

The congregations of saints scattered throughout the world, and in the missions, are not usually numerous enough to support these educational aids in so perfect a manner, as in Zion; yet they are organized wherever possible, and deserve to be encouraged and helped to the utmost.

The Lord requires that the children of Latter-day Saints shall

show forth His favor upon them in their childhood, and has provided means to this end. In all ages He has given special attention to little children: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

In the Book of Mormon we are told of very wonderful manifestations of the power and gift of God bestowed upon the children of the multitude, to whom Jesus showed Himself and ministered in the land of America.

In III. Nephi, chapter twenty-six, we read: "And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people, and loosed their tongues that they could utter. * * * Behold, it came to pass on the morrow, that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths, and utter marvelous things; and the things they did utter were forbidden, that there should not any man write them."

The instruction for children to be baptized when they are eight years old also provides that hands shall be laid upon them for the reception of the Holy Ghost. The common practice is to administer this sacred ordinance of the Church almost immediately after baptism. There is a provision, though, in the revelations, allowing time for the elders to fully instruct converts after they are baptized, and before they should have hands laid upon them, or be received as members and partake of the Sacrament. It is presupposed, however, that the children of members have been instructed and are prepared to receive the gift of the Holy Ghost when they are baptized. It is upon this point that we wish to direct attention. When shall children begin to receive a testimony and exercise the gifts of the Holy spirit? We have seen from the above Scriptural quotations that the Lord encouraged them at the very earliest ages, and caused marvelous things to be said and done by little children. Even a miraculous ministration was permitted: "Yea, even babes did open their mouths and utter marvelous things."

It is manifestly the purpose of the Lord that children and young people in their youth shall serve Him; that receiving the Holy Ghost in childhood, they shall begin to exercise its gifts from that time. Certainly such examples as we have encourage the hope and belief that they should do so. The Lord Himself performed a notable service in the ministry at the age of twelve, sitting in the midst of the doctors in the temple: "And all that heard him were astonished at his understanding and answers."

There have been many instances in the present day, where great evidence of the possession and power of the spirit have been given in the ministry of youths. It was to a child that the Father and

Son appeared in a heavenly vision; to a boy under fifteen years of age, and revealed the dispensation of the fulness of times. In his youth Joseph Smith was both taught and practiced the principles of the gospel of salvation, and exercised the authority and power of the holy priesthood. He completed his earthly labors while still a young man, before he was forty.

Many of the early elders of the Church—its first missionaries—were boys, from fifteen to seventeen years of age and upwards. The Lord blessed them and magnified their ministry. He continues to do so. At the present time, most of the presidents of conferences in the British mission are very young men. They are becoming efficient. The injunction of Paul to Timothy, who was but a youth, applies most directly to them. How blessed and privileged are they to have had the truth taught them in their childhood; to have received the holy ordinances, and early in life the priesthood, with the spirit and power of administration as servants of the Lord!

“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth.”

J. F. W.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held Sunday, September 7th, 1919, at the Oddfellows Hall, Cardiff. There were in attendance: President George Albert Smith, of the European mission; Elder Lon J. Haddock, of the Liverpool office; President Frederick G. Day conducted the meetings.

Morning session. Prayer by Elder Haddock.

After a few words of welcome by President Day, a short Sunday-school program was rendered, including biblical quotations, a duet by Sisters Violet and Flossie Day, and an interesting twenty-minute talk on the plan of salvation by Sister Hester Neal, of Bristol.

President Day related the story of Adam's transgression, and the atonement of Jesus Christ.

President George Albert Smith said we must be willing to be taught, and thoroughly converted ourselves to be able to convert others. A great many people think they are saved already, and say they have enough; their progress is therefore stopped. “Woe unto them that say they need no more.” We come to the meetings to learn more, and cannot afford to lose a minute of our time. We are saved no sooner than we gain knowledge.

Benediction by Brother John Edmunds.

The afternoon session. Invocation by Elder Henry E. Neal. The general authorities of the Church were sustained.

Elder Haddock explained the object of presenting the Church authorities, and why the elders are preaching in this country.

They are bringing the truth home to the people. There cannot be found among other religious worshipers a body of young men who leave their homes for an uncertain period, to preach without compensation, an unpopular doctrine. The speaker quoted from the Lord's prayer to prove that the Lord's kingdom was to be set up, in these last days, and showed how the gospel has been restored. Men would be profited to-day if they heeded the advice of Gamaliel of old, when Peter and John were being tried; "If this work be of man it will come to naught, but if it be of God you cannot overthrow it." When the Prophet Joseph was martyred, his enemies said Mormonism was finished. The speaker plainly showed to the contrary by the condition of the Church to-day. He closed by inviting all non-members present to investigate for themselves.

President George Albert Smith bore testimony to all that Elder Haddock had said. He related the first vision of the Prophet Joseph, and the origin of Mormonism. The Church has grown, and is growing to-day; people are accepting the gospel, unpopular as it may be. Many have accepted it in Wales, and are among Utah's greatest men. We are under obligation to preach this gospel, lest we suffer the fate of the Prophet Jonah, should we fail to do so.

Benediction by Brother George Bendall.

The evening session: Prayer by Brother George Albert Smith, Jr.

President Smith commented on the two opening hymns. He related briefly the exodus from Nauvoo, and the further progress of the saints, and the circumstances that inspired the hymn, "Come, come, ye saints." He then dealt briefly with the Book of Mormon, upon its coming forth, and its contents. One of the tenets of the gospel of Jesus Christ is freedom. We all have our free agency, to choose the right from the wrong. Men have perfect liberty to accept or reject the gospel. If the people of the world understood fully what we really believe there would be hundreds of thousands only too glad to be identified with us. The speaker spoke briefly on the principles of the gospel. He said the worst hell there is, or will be, is the remorse for lost opportunities.

Sister Ethel Jenkins sang a sacred solo.

Elder Haddock said that men do not like to be called to repentance; but, if it is the gospel of Jesus Christ, it is the greatest privilege for man to repent. He explained repentance, and said we are teaching it. The speaker explained why we are called sons of God. The philosophy of Mormonism is that: "As man now is God once was; as God now is man may be."

Benediction by Brother Walter Smith, of Stroud.

A priesthood meeting was held on Saturday evening, September 6th, 1919. The branch presidents reported, and said how they felt in the work of the Lord. Encouraging remarks were made by President Smith and Elder Haddock.

WILLIAM H. HORLACHER, Clerk of Conference.

MONTEZUMA.

[THE following tribute to the memory of Montezuma, was written at the castle of Chapultepec, in 1880, and inscribed by the author, Elder Moses Thatcher, to the Honorable and Learned Ignacio M. Altamirano.

This distinguished gentleman was an Indian of pure Aztec stock, educated, eminent and influential. He was for some years one of the leading minds of the House of Representatives of the National Congress, where his ability as a statesman, and his power as an orator, were acknowledged. He was the second judge of the Supreme Court of the Mexican Republic, and President of the Geographical Society of Mexico.]

I am sitting under the shade of four time-scarred cypress trees, whose aggregate circumference exceeds one hundred and sixty feet. What thoughts crowd to mind as I see the kisses of the morning light resting on their feathery leaved drapery, as it bursts fresh and green amid festoons of hanging mosses grown grey and bronze with the lapse of ages.

Beneath the shadows of these same trees, more than three hundred and seventy years ago, sat Montezuma the Aztec monarch. The music of bubbling waters as they gushed from the porphyritic rocks of the royal hill, and sighed at his feet in the beating waves of Tezcuco, left sweet lingering sounds on his ear. "The myrtle, mingling its dark, glossy leaves with the red berries and delicate foliage of the pepper tree," and other enchanting beauties of smiling nature gladdened his eye, while the delicious fragrance of honeysuckle bowers and flowery islands, rocking on the fair bosom of the lake, was wafted to the lordly king.

Here it was, as, hand in hand, and heart bound to heart, that he told again the tale of love to his beloved, and loving wife, as together they reviewed the innocent days of his boyhood, and once more remembered the enchanting smiles and tender expressions of her sweet girlhood. Here it was, amid the cares of mature age, with honors like forest leaves strewn around him, that the warrior chief had his day-dreams of the coming white man of whom the oracles for centuries had spoken. And, with thoughts of him who should come from beyond the seas, future events, with a train of evils, cast their shadows around, more darkly than the moss-covered boughs overhanging his devoted head.

Amid surroundings of luxury and power—the will-o-th'-wisp of man's earthly peace and glory—the lisplings of love were silenced by the foreshadowings of approaching events, beneath whose weight the once fearless monarch bowed as a broken reed in the rude blasts of the ocean-bred tempest. Hope died at its birth, and his unnerved hand trembled as it lifted to his thirsting lips a cooling draught, in whose sparkling waters his fever-wrought mind saw a tinge of blood, to him a dark omen of ruin, woe and death!

Montezuma! At the sound of thy name the proud lords of Tezucuo and Tlacopan bowed in humble reverence and worshiped at the shrine of thy glory. Holding life and death at thy command; among thy vassal slaves supreme, who was it that made thee, haughty Indian chief, to pale and quake like an aspen leaf, to shrink and cower under the shackles of the mind? Royal prince, descendant of Israel, with many-tongued adulation like the voice of waters sounding in thine ear; with the soft pleadings of love ever attuned to the song of ease and rest; with the joyous music of the chirping birds, mingling with the gentle sighings of the winds as they touched the swaying boughs of the moss-elad groves, why couldst not thou, standing on the consecrated ground, where reposed the ashes of thy fathers, stay the wild throbs and beating anguish of a heavy, fainting heart!

The eye of Jehovah was upon thee—and fate, with an unflinching hand, was engraving on thy innermost parts thy approaching end. It forebode sorrow, tears and death! The cry of Nephite martyred prophets, whose souls thy ancestors sent to dwell under the altar of God, was being heard, and the answer told thy doom, proud Lamanite king, and that of millions of thy people. As the shackles of Cortez bound thy limbs, Montezuma, so galling chains forged by the "Mother of Harlots," have fettered for nearly four hundred years the bodies and souls of thy children and people. Hated, persecuted, enslaved and killed! Truly the iniquities of the fathers have been visited on the heads of the children!

Poor departed Montezuma! It was the invisible handwriting on the walls of thy palaces, the dark, flitting, evasive, shadowy lines of destiny ever crossing the winding avenues of thy spacious parks and floating gardens; the gloom that hung like the pall of death, and bathed in burning tears the twining vines and weeping mosses of thy stately cypress groves, and not the coming of the Spanish conqueror, that made thy heart sick and thy soul to faint. Until God laid his hand upon thee, thou wast not a craven coward. But when unrest hung like a hideous dream over thy feverish, fitful sleep, and in thy wakeful hours the throbbing heart was ever heaving to thy parched and trembling tongue, wails of bitter anguish to be echoed back to thee, by the morning and evening breezes; when food, like an envious rock lay cold and heavy on thy dyspeptic smitten stomach; when chocolate seemed turned to blood, and the sparkling waters of Chapultepec to gall; when the sighings of love sounded like the songs of a siren, and the enfoldings of affection felt like the sting of a viper—how couldst thou be a man, much less a monarch?

The stone thrown by the hand of an ungrateful friend was to thee, the kindest cut of all, for, beneath its crushing weight thy faltering knees gave way, and thy proud heart did break. Thy spirit at last, through the mercy of Christ, passed from thy pain-racked body and was made free, alike from the thralldom of Aztec

gods, sacrificial stones, Catholic images, burning tapers, priests and confessionals!

Thou art neither bound by idols, nor by a Christianity, which offers the olive branch and religion with one hand, and the sword and death with the other. It matters not whether thy ashes rest beneath the cypress groves of Chapultepec, or are mingled with the dust of the once proud capital whose palaces, parks and gardens all marked thy fleeting greatness, as monuments of fading earthly glory; thy spirit is beyond the reach of living man's false promises, his thirst for gold, or the sting of his treacherous ambition. Through the kindness of others, may you learn that which you never knew here: the tender mercy and infinite love of a risen Redeemer.

ASK OF GOD.

“IF any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering” (James 1: 5-6).

We are all familiar with this passage of scripture. I have had it especially brought to my notice during the conference I have recently attended, and I thought I should like to tell my brothers and sisters my thoughts upon it.

We know that the Prophet Joseph Smith, when he lacked wisdom, did ask of God. And our Father in heaven, and His son Jesus Christ answered him in person, and face to face. Now God does not answer us all like that. It is not necessary, but He does answer in various ways. When He spoke to Joseph Smith it was on a most important occasion, and for the benefit of all the people upon the earth. It is different when it is for our own individual benefit.

In our branch, whenever we are wishing for information on any point, we first ask the Lord about it, then we use every means we can to obtain it, and we get it every time, sooner or later, by some means or other. It oftentimes comes in the *Star*, or even through strangers. I have had a subject on my mind for this last six months, or more, upon which I desired the word of authority.

I went to the Birmingham conference, with the desire in my heart to get information. And as it happened both President George Albert Smith and Elder Junius F. Wells spoke very forcibly upon that very subject. They knew nothing about my desire. There was the answer. I took it as the word of the Lord to me. The president of our branch had a subject he wished information upon. He went to the conference, that subject was not even mentioned. But the next day, Elder Junius F. Wells was kind enough to attend our little cottage meeting, and without anything being said, spoke at length upon the very subject upon which Brother Hunter desired wisdom. There was the answer again.

I could tell you numerous instances. And I want to say that the Lord answers every time, but we do not always hear the message. Why? Because sometimes we are not in harmony with our Father in heaven, through some fault of our own.

You know in the wireless telegraphy, both the transmitter and the receiver must be tuned up in harmony with each other to enable the message to be sent.

I have been asked, how we can keep in harmony with our Father in heaven. Let us remember the words of our hymn:

"He delights to own and bless you
If you strive to do what's right."

That is the way.

Be sure we notice that word strive. It does not mean only trying. You know that when two men engage in a wrestling match, they use every ounce of strength, and all their knowledge and ingenuity to overcome each other. That is striving. We must serve the Lord with all our heart and soul and strength. As long as we are striving to serve the Lord, we are in harmony with Him, and consequently able to receive a message.

Even then we do not always hear it. Perhaps because it comes in ways we are not expecting. The Lord sometimes uses very humble means to make known His will to us. We, too, must be humble, even as a little child. Sometimes we miss the message because our minds are too intent on worldly things.

When we lack anything, whether temporal or spiritual, let us see that we are right with the Lord, and then ask boldly for what we need, knowing that He, in His own good time, will surely answer and bless us.

In conclusion, a little quotation from my scrap book will be very helpful for us to remember: "When you ask God for your daily bread, pray with as much fervency as if you believed all depended upon God; but work with as much diligence as if you believed all depended upon yourself."

Coventry.

MARY M. WALKER.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, September 6th, 1919, a baptismal service was held in Glasgow, when four candidates were initiated into the fold of Christ. President James E. Rennie officiated. They were confirmed by President John Hunter, Elders Leonard A. Higgins, William E. Rennie, and Fred L. Newton.

Cottage Meeting.—On Monday evening, September 1st, 1919, a spirited cottage meeting was held at the home of Brother George E. Hunter, Coventry. Elder Junius F. Wells was present. Prayer was offered by Brother George E. Hunter. There were twelve present, including two investigators. Elder Wells beautifully

portrayed what Mormonism is. He pointed out very clearly and forcibly that Latter-day Saints worship the God that formed this vast universe and all things pertaining to it, as spoken of in the opening chapters of the Bible. All present expressed gratitude for the many instructions received, and for the excellent spirit that prevailed. Benediction by Sister Ada M. Walster.

Branch Conference.—A branch conference was held at Sheffield, Sunday, August 24th, 1919. There were present: President George Albert Smith, and Elder Lon J. Haddock, from Liverpool; President Joseph Hamstead and Elder Samuel Beggs, of the Sheffield conference, and local elders of the Sheffield branch. Branch President George C. Wilson presided. Opening prayer, Brother James E. Bradley. Elder Samuel Beggs and President George A. Smith were the chief speakers during the afternoon, President Smith directing his remarks to the children. Benediction by Brother R. S. Gregory. The evening session: Prayer by Brother Oliver Shaw. Elder Haddock addressed the meeting on the subject of knowledge of life. Mr. Mann sang a solo: "The earth is the Lord's." President Smith bore testimony to the truth of the gospel and the mission of the Prophet Joseph Smith, stating that the opposition brought against the work was the work of the adversary of all men. President Joseph Hamstead spoke for a short time. Brother George C. Wilson thanked all present who had helped to make the conference a success. Closing hymn, "The Spirit of God like a fire is burning." Benediction by Brother Samuel Gratton.

DIED.

MOSBY.—At Wombwell, Barnsley branch, Sheffield conference, on August 17th, 1919, George Mosby. Born November 22nd, 1853, at Worsbro Bridge, Barnsley; baptized 21st September, 1915, by Elder Parley P. George, at Sheffield, and confirmed by Elder Joseph O. Stone. Interred at Wombwell cemetery, August 20th, 1919.

CALLADINE.—At Sutton-in-Ashfield, Nottingham conference, Sister Ann Calladine, of old age and natural causes, on August 20th, 1919. She was born March 3rd, 1842, and was baptized October 10th, 1861, by Elder J. H. Holman. Sister Calladine was true to the last.

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